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ABSTRACT

The work is a 9-11 week teaching unit on the theme of loyalties and the resolution of conflicts among these loyalties within the societies of Asian and African peoples. The unit is the outcome of a pilot study of the United States Office of Education to develop world culture courses for the West Virginia secondary schools. Emphasis is on the conceptual approach of the new social studies. Eleven areas of loyalty are outlined for both the Asian and the African and then case studies of individual conflicts of citizens of Nigeria, India, Kenya, and Indonesia are presented to describe the problems and possible solutions of the conflicts of loyalties. Suggested materials and classroom activities are given for each case study. Activities for the conclusion of each case study are given to delineate the problems of loyalty to oneself as a device to illustrate the universality of human problems. A three page biblicgraphy of works of a historical and anthropological nature is provided. (CWB)

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AFRICA AND ASIA, LOYALTIES IN CONFLICT:

A CONCEPTUAL APPROACH

A Cooperative Curriculum Project of the West Virginia Department of Education and Bethany College

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TABLE OF CONTENTS

PREFACE i

SUMMARY OF ACTIVITIES FOR THE TEACHER ii

INTRODUCTION TO THE TEACHER 1

UNIT I INTRODUCTION TO CONCEPT OF SELF vs. LOYALTIES 14

UNIT II NIGERIA - A CASE STUDY 16

UNIT III INDIA - A CASE STUDY 33

UNIT IV KENYA - A CASE STUDY 38

UNIT V INDONESIA - A CASE STUDY 50

UNIT VI CONCLUSION - RELATION OF AFRO-ASIAN CONFLICTS OF LOYALTY TO SELF 57

PREFACE

This 9-11 weeks teaching unit about Africa and Asia is offered for use in World Culture courses in West Virginia's secondary schools. Representing a unique consortium of educational agencies, this aid to teachers was made possible through funds granted by the U. S. Office of Education in a pilot study of ways to implement more quickly and generally into public schools the knowledge and skills gained by participants in the Bethany College Afro-Asian NDEA Title XI Institutes during the summers of 1967 and 1968. Participants during both summers explored relevant materials drawn from the content area of Africa and Asia. This material was presented to a committee of four secondary teachers who translated it into learning experiences for West Virginia learners. The unit was coordinated, edited, and printed by the State Department of Education. While writing this unit of study the committee was assisted by three nationally recognized African-Asian consultants: Dr. Barry K. Beyer, Director, Project Africa, Carnegie Mellon University, Pittsburgh,Pennsylvania; Dr. Kenneth Cooper, Professor of History, Peabody College, Nashville, Tennessee; and Dr. William Hardenburg, Professor of Government, Southern Illinois University, Carbondale, Illinois.

The West Virginia Department of Education wishes to thank two people in particular. The interest and diligent labors of Dr. Carl L. Schweinfurth, Director of the Afro-Asia Institutes at Bethany College, made this unit possible. His efforts to create cooperation among West Virginia liberal arts professors and the public schools launched this unit. Mr. Lynn Westfall chaired the writing committee and edited the final copy.

ACTIVITIES FOR THE TEACHER

in Preparation for Teaching this Nine-week Unit on

Afro-Asian Studies

1. Duplicate for each student copies of pages 19-20, 22-26, 40-42, 52-53.
2. Using your school's Thermofax machine, make overhead transparencies of visuals #1, #2, #3, #4, #5, and #6.
3. Read pages 1-12 for background on the approach of this study.
4. Secure and preview as many as possible of the materials listed on pages 13, 30, 32, 34, 38, 45, 50-51, and in the General Bibliography accompanying this unit. Some of these materials are vital to the teaching of the study while others are not. However, all of them will provide excellent resource material for your school's social studies library.

INTRODUCTION TO THE TEACHER

I. The Concept

The teaching of social studies through the use of concepts--broad ideas and themes as points of departure and unification--is the major approach of the "new social studies." Isolated facts, dates, tonnages of produce, and names, highlighted occasionally by a detailed study of a war are, generally, both meaningless and boring to the student. If, on the other hand, he can relate the content of social studies to himself, to his own struggles and frustrations in society, social studies serve their proper function--the development of one who understands himself, and, consequently, others more fully. To be effective then, the social studies course must be built around the interests and knowledge of the student.

Because of the lack of conceptually organized materials on Africa and Asia and because of the rapidly increasing importance of these areas in world affairs, this study of nine-weeks' duration is composed of six units to be included in the World History (World Cultures) course in West Virginia schools. Two ideas were paramount in organizing the study and are significant for the teacher. The first is the general concept around which the study focuses: THE CONFLICT WITHIN THE INDIVIDUAL IN DETERMINING HIS PRIMARY LOYALTY. "The individual," of course, is the common person in Africa, Asia, or, for that matter, in any society regardless of time or cultural development. Worded as a question to be kept constantly before teacher and student throughout the study, it becomes "To whom does primary loyalty belong, and what does the individual do when he finds his loyalties in conflict?"

The second organizational idea of significance to the teacher concerns the relationship between a study of Africa and a study of Asia. A casual view of the two areas might indicate more differences than similarities. However, from the point of view of a conflict of loyalties within the individual living in these areas, the similarities become obvious: these conflicts are the direct causes of many of the current problems and the seeming instability of many nations in both Africa and Asia. Since the problem of conflicting loyalties is universal, the student in the American classroom can apply the problems of the African or the Asian to his own life. Consequently, he can empathize more fully with peoples in other lands. He can also, hopefully, arrive at a better knowledge of himself as a member of society. For these reasons Asia and Africa are considered comparatively rather than as separate entities.

Areas of Loyalty Conflicts

The writers of the project have formulated eleven areas to which people demonstrate loyalty. Since completeness in such a list is impossible, the teacher and his class should feel free to add to it. The loyalties listed here, however, are particularly applicable to Afro-Asian studies. As the individual feels loyalty in any one of the areas, there is a great chance of his having another loyalty which may seek priority over the first. The result is that he must make a value judgment. A rationale with examples concerning the relevance of each of these loyalties follows:

LOYALTY TO THE FAMILY

The family has been basic to every society, contesting for the loyalty of the individual. The traditional Chinese family, embracing not only the father, mother, and children, but also the grandparents, grandchildren,

uncles, aunts, and cousins, has been especially elaborate with great emphasis on family solidarity. Until the advent of the Communist regime, the individual was subordinate to this entity through a partiarchal system with absolute authority in the father who served as an example of good conduct. The male was superior to the female; age dominated youth. Each member had responsibilities: to share the work and to contribute earnings to a common fund. This tightly knit group furnished the individual with stability and with economic and social security. The great loyalty to the family resulted in weakening of the state.

The Filipino family, though different from the Chinese family, is one of the impediments to Philippine nationalism. The Filipino habit of keeping homes scrupulously clean and neat while allowing public places to become centers of filth helps to illustrate strong identification with the family. These two examples illustrate how in Afro-Asian societies the individual frequently finds conflicts between his family ties and his contributions and loyalties to the national state.

LOYALTY TO CASTE OR CLASS

The primary distinction between class and caste is the social mobility found in a society based upon classes and its absence in one based upon castes. The class system provides a means for one to improve his social station by thrift, ability, and ambition. For example, in pre-communist China, a peasant could acquire the financial means to open a profitable pawn shop. Consequently, he could purchase land and become one of the gentry. In contrast, the caste system prevents one, regardless of his ability, thrift, or ambition, from rising above the station in society into which he was born.

The caste system does, however, serve social functions. First, it provides a means for the individual to associate with his peers. The caste, then, controls the members and their actions. While this function serves to stabilize society on a local level, it may limit the outlook and interests of its members to a single community or village with the result that a national government could encounter resistance to its policies if these policies opposed the beliefs and practices of the caste.

Since the Chinese peasant could move and improve his social standing, he seldom found it necessary to look to a central government for assistance. Instead, he often resented any efforts of a government to control and regulate his financial and social life. However, since masses of peasants found no way to rise, the government, religion, and family worked closely to teach him his social position. The peasant had no reason to go beyond his locale. As a result, people felt neither loyalty nor responsibility to the central government. In communist China this more limited loyalty is re-directed toward a strong national leader.

LOYALTY TO RELIGION

Man seems naturally to seek a religion for hope and for explanations to the inexplicable. Religion has permeated most cultures, calling forth considerable loyalty from the individual because it directly affects his daily life. In India, Hinduism has both facilitated and obstructed national policy. This system of rigid and complex formal social stratification within the Hindu religion is able to govern itself as an autonomous unit within society, making its own laws--written and unwritten--and enforcing them. Therefore, it conflicts with national processes.

Geographic partition of old India following World War II produced two separate nations, India and Pakistan. The confrontation between the Hindu and Moslem religions proved insurmountable. This religious division has left deep emotional scars and large religious minorities in both countries. Communal incidents of violence in the Indian border states have increased during the past two years and could threaten national stability.

LOYALTY TO TRIBE

Many Africans prefer to give loyalty to their tribes rather than to a nation. Individuals have strong ties with their own local people. In some cases, the loyalty to tribes is too strong to break. The counterpart to tribalism in Asia is the close family tie.

In Uganda, one of the tribes wished complete separation from the country at the time of that nation's independence. One of the major causes of the Nigerian civil war was the unwillingness of the Biafran Ibo tribe to cooperate with the federal government. However, a breakdown of Africa into city-states would not be feasible in the modern complex economic system that requires cooperation. Still, cooperation is made difficult in countries with strong tribal identification.

LOYALTY TO SECTION

Nation building faces the strong dividing element of sectionalism which competes for the individual's allegiance. This force was sharply evident during the early history of America as people became known as Southerners, New Englanders, and Mid-Westerners. Likewise, many of the emerging Asian and African nations face this problem. The people of Sumatra, Borneo, and the other "outer islands" of Indonesia have been rivals of Java. Historically,

Java was the most aggressive and powerful of the islands, since it possessed the seat of the great thirteenth century empire and the later empire of Mataram. Though Java is no longer the wealthiest island in the archipelago, this small island has been the target of animosity from the "outer islands" since Indonesian independence. These islands sometimes refer to Java's domineering economic and political policies as "Javanese imperialism." For instance, Sumatra rebelled against Indonesian nationalism because money earned in export sales had been diverted to Java which suffered from population density. Sukarno's government, composed mostly of Javanese, was accused of corruption and inefficiency. Only as nations like Indonesia forget sectional loyalties and unite in a common cause can strong national states develop.

LOYALTY TO THE NATIONAL STATE

Nationalism in the western world has often meant a strongly centralized government, loyalty to a nation, or pride in the history and culture of a particular state. Although common race, language, and religion aid the growth of nationalism, all of these factors combined do not necessarily cause nationalism. The western world has learned through trial and error that when a nationalistic spirit asserts itself in dependent areas, the people persist in trying to form independent governments.

Since World War I imperialism has clashed with nationalism. Many Africans and Asians cannot feel patriotic toward a territory created and developed by Europeans. Instead, Afro-Asian nationalism often has grown out of hatred of colonialism, domination of white men, and a desire for social and economic equality.

In Africa more than 240 million people have achieved independence. Since this development has been relatively rapid, many Africans find their loyalties torn between old political forms and the newer national states.

LOYALTY TO STRONG LEADER

In many countries of the Afro-Asian world, the people show strong loyalties toward their rulers. These rulers have to be forceful in order to command the support of the majority of the people. Frequently, blind allegiance prevails in these countries. If it were not for their powerful leaders, some of these nations would be less united than they are. In fact, in some countries, unity results from the strength of the leader rather than from the governing institutions or the cohesion of the people.

In Africa, a good example of such a unifying force is Haile Selassie of Ethiopia. Through him the people have been relatively united in respect and allegiance. An Asian leader who has united his people into a strong nation is Mao Tse-tung. Until recently, the unity of the people of Cambodia behind their leader, Prince Sihanouk, illustrated the strength of allegiance to a leader. The unity in several African and Asian nations is dependent largely upon such loyalty of the peoples to their strong leaders.

LOYALTY TO IDEOLOGY--ECONOMIC AND POLITICAL

World War II greatly affected three forces at work throughout the world: democracy, communism, and nationalism. Each of these ideological spheres solidified after the war--the Free, the Communist, and the Uncommitted. As new nations were born, the democratic and communist ideologies began to compete for power.

As the trend toward self-government became obvious, the former mother countries tried to influence their former colonies. Great Britain included her former colonies in the Commonwealth of Nations; France granted privileges to hers in the European Common Market.

The two ideologies of the cold war also attempted to influence domestic and foreign policies of the new states. Communist China and Soviet Russia appear to be competing with each other as well as with the democracies. Since the communist countries had not been colonizing powers, their propagandists have been at an advantage in some new nations.

One of the major problems in a new democracy is the lack of leaders who are capable of building a stable government. To some of the leaders in Africa and Asia, communism has seemed to be a far more rapid way to modernize and to industrialize. The future of these new nations is closely linked to the ideological struggle.

LOYALTY TO REGIONAL COOPERATION

Another but perhaps weaker factor competing for the loyalty of at least some Afro-Asians is regionalism. Some rulers try to cooperate through the establishment of economic communities and others through building political alliances. In Africa, Haile Selassie, Kwame Nkrumah, and others have started Pan-African organizations to unify Africa into one nation politically. Several East African countries--Kenya, Tanzania, and Uganda--have formed the East African Common Services, a common market for economic cooperation.

President Sukarno of Indonesia called a meeting of Afro-Asian countries in 1955. The purpose of this Afro-Asian Congress was to ". . . promote cooperation among the nations of Africa and Asia" and to ". . . consider the

position of the people of Africa and Asia in today's world." This congress exemplifies the Afro-Asian effort toward regional cooperation.

LOYALTY TO ETHNIC IDENTIFICATION

One of the important uniting factors of the peoples of the world is commonality of national origin, of customs, and generally, of ways of life. This loyalty to ethnic values offers a point of comparison and analysis in studying Asia and Africa. People naturally seek and identify with others whose lives are similar to their own. Consequently, the values and practices of the individual become those of the group as the individual becomes a member of the group. Because of the security of the known, the established, the traditional, and even the legendary, ethnic groups existing within a nation frequently pose problems in the drive toward national unity and modernization. For example, in Malaysia the Moslem religion and related customs prevent inter-marriage between Malay and Chinese. Likewise, large numbers of resident Chinese pose problems in national unity in Thailand, Indonesia, South Vietnam, the Philippines, and Cambodia.

Resistance to change because of ethnic loyalties has also caused problems in development in Africa. Many Africans are deeply attached to the old order--economically, socially, and philosophically. Although they live in a new society, and, ostensibly accept its innovations, they are not part of it. In fact, many Africans strongly resist becoming assimilated to the changing forces around them because of their attachment to old ethnic loyalties. Tribes such as the Masai of Central Kenya, who are happy with their centuries-old methods of raising cattle, and the El Molo of northern Kenya, who seem to prefer extinction to change, are typical of the strong African resistance

to change. As a result, many Africans find themselves torn between two worlds--the comfortable world of ancient custom and belief, and the modern world which would appear to have no room for such ethnic loyalties.

LOYALTY TO CULTURE AND LANGUAGE

The degree of sophistication of a people's culture and the development of a widely accepted language, both written and spoken, are important in a nation's movement toward stability and growth. As foreign powers colonized Asia and Africa, they superimposed their own cultures and languages. The importance of culture and language to a people was illustrated by Dr. Jose Rizal of the Philippines: "Every creature has its stimulus, its mainspring. Take it away from him and he is a corpse, and he who seeks activity in a corpse will encounter only worms."

The numerous dialects, which often amount to completely autonomous languages--eighty-seven in the Philippines--restrict educational and cultural change. Geographic barriers and isolation frequently have obstructed cultural change in such areas as the Philippines and Indonesia. Uniqueness of cultural characteristics, however, is not to be deplored; it may be a virtue. Culturally, the Chinese people possess an unusual talent for happiness and contentment, even in the face of poverty and suffering. Such imperturbability is not a thought; it is a way of life.

The problem then becomes to evaluate the total cultures of the peoples of Asia and Africa and to attempt to understand the difficulties which these people experience in assimilating their own cultures with other cultures. They must decide whether their native languages and dialects are adequate as vehicles of scholarship and education or whether they should use another, more widely accepted language. These questions are vital in determining whether native or foreign languages and cultures will prevail.

II. Goals

Using the approach of the concept of loyalties, this study has two major goals, which are not to be confused with specific behavioral objectives:

1. To develop empathy with peoples in different cultural situations and with the causes of cultural differences;

2. To develop in the student an awareness of himself, of self-identification through inquiry into the conflicts in the lives of individual members of other cultures.

In addition to these two major goals of the study, certain corollary goals develop relevant to method:

1. To develop in the student the ability to think critically;

2. To develop an awareness of the complexities of causes and solutions;

3. To develop the ability to identify and choose between alternatives;

4. To improve the ability to express ideas in speaking and writing;

5. To develop useful research techniques and learning skills;

6. To develop a classroom climate characterized by rapport and free exchange of ideas based upon research;

7. To insure interest and variety through a multi-media approach;

8. To develop situations that will require individual study.

III. Instruction

With the above goals in mind, the teacher returns to the problem of implementing them by applying the original question: "To whom does the individual owe his primary loyalty, and how does he resolve conflicting loyalties?" Visual #1 and visual #2 are included here for two reasons: first, to help the teacher see the possible relationships of conflicting loyalties; and, second, to use throughout the unit to help the students

relate their discussions and research to the major theme of the study. These two visuals will be referred to in succeeding units.

Although a first glance might leave the impression that these units are highly structured and rigid in their approach, they will acheive optimum success with classes only as the teacher realizes that they must be studied in accordance with the needs and interests of his own classes. Hence, he should feel free, even compelled to deviate from the suggested lesson plans, to pursue relevant points that the students mention, and, above all, to relate the units to the "now situation" of his own students as individuals and as social beings.

Individual study and small group instruction are essential in applying the conceptual approach to this unit. Only as students investigate their own interests will any significant interest and meaning develop. The inquiry-discussion approach, in which teacher and students formulate and explore broad questions, is also most useful here. No single approach should be employed to the exclusion of others.

The four case studies--two on African countries and two on Asian countries--are merely samples of what can be done with other countries that a teacher might find more applicable to his own classwork. If, on the other hand, the teacher found that his students developed an interest in China while studying the Chinese minority in Indonesia, he and the class could develop their own case study of China. The teacher should emphasize with his class that the four case studies are merely isolated entities in a much larger framework.

IV. Sources

The writers of this study recommend the following:

Basic textbook for world history

Leften S. Stavrianos, A Global History of Man, Boston; Allyn and Bacon, Inc., 1967.

All students should use this book as a basic reference, though its use is not vital to the teaching of this Afro-Asian study. In addition, the writers feel that the book of readings accompanying the basic text should be purchased by the school system in class sets if possible.

Book of readings to accompany textbook

Leften S. Stavrianos, Readings in World History, Boston; Allyn and Bacon, Inc., 1963. (As a more recent edition of this book is published, schools should try to purchase it rather than the edition above.)

Recommended sources and supplementary readings on the case studies are included in the case study units. Teachers should urge librarians to purchase as many copies of the recommended sources as possible. Some students may wish to purchase their own copies of these books. Undoubtedly, the teacher will have other source material to which to refer students. The books included in this study are only suggestions.

V. Organization

The study is divided into six units:

Unit I - Introduction to Concept of Self vs. Loyalties
Unit II - Nigeria - A Case Study
Unit III - India - A Case Study
Unit IV - Kenya - A Case Study
Unit V - Indonesia - A Case Study
Unit VI - Conclusion - Relation of Afro-Asian Conflicts of Loyalty to Self

UNIT I - INTRODUCTION TO CONCEPT OF SELF VS. LOYALTIES

Although this brief introductory unit is planned as the work of four class periods, class and teacher may find it profitable to explore various questions and concepts further.

Lesson Plan I

The first lesson is built around three problems given to the class:

1. Who are you?
2. Categorize these means of self identification.
3. Why did you identify yourself as you did?

In answering the question "Who are you?", the class will probably respond with family name, county name, state name, or perhaps nationality or race. They should be led also to identify themselves in categories of religion, political and economic views, social class, language, and any other categories that seem feasible. During the process of categorization the teacher should have Visual #1 on the overhead projector. As the class arrive at their categories of self-identification--institutions to which they feel a sense of loyalty--the teacher should list these categories in the blanks with question marks on the visual.

As the final categories are agreed upon, the teacher should ask the students to give their reasons for so identifying themselves. When the list is completed, the teacher should ask the students to choose the loyalty area which best classifies them and to which they feel primary loyalty. In asking the students to take a stand on their own primary loyalty, the class should be led to a discussion of making value judgments. "What determines values?" "Do values differ from country to country and from culture to culture? If so, why, and if not, why not?" The conclusion toward which

the teacher should lead the students is that individuals living in all cultures experience conflicts of loyalty, and that the individual must ultimately decide where his primary loyalty lies.

Lesson Plans 2 and 3

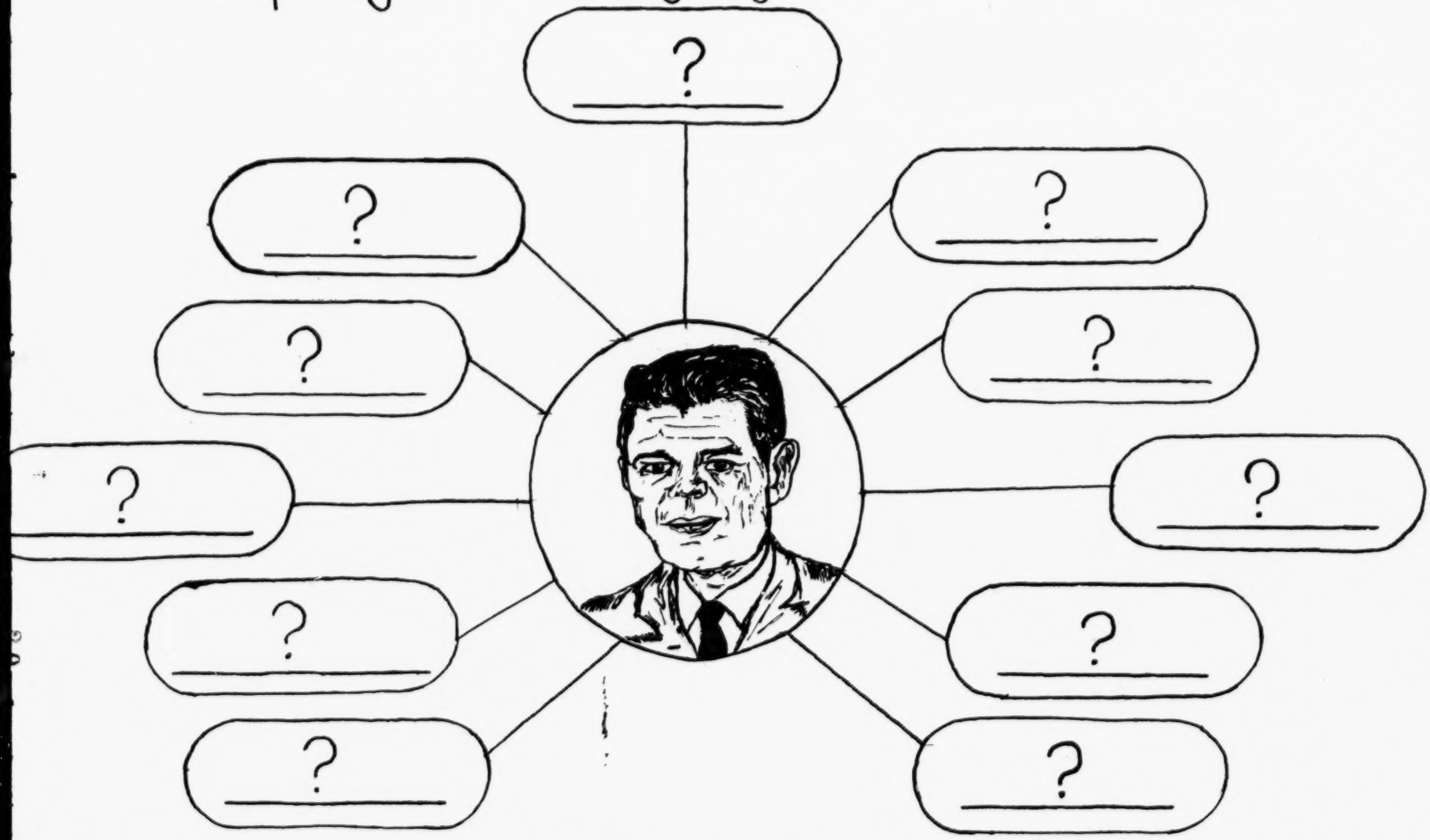
At this point numerous activities are available to the class. The next step is to give the students an opportunity to explore and study individually about Asia and Africa. The resource center, the library, or materials of the teacher's own gathering should be made available to the students for investigation. Two class periods are suggested for this activity. Some of the works used in the case study units could be used. As a last resort, students could use the textbook and the book of readings recommended earlier in this study.

Lesson Plan 4

After adequate time has been allowed for individual study overviews, the students should then evaluate their own choices of loyalties by deciding which ones would need to be changed to make them conform to a list suitable for Asia and Africa. (Several will remain unchanged, reinforcing the concept of the universality of loyalty conflicts.) Here the teacher uses Visual #2 as the focal point for the discussion. The students should be led to see how the loyalties tend to pull the individual in many different directions at once, how he must make decisions.

The students now examine their major theme and apply it to the case studies.

Forces Competing For The Loyalty Of The Individual

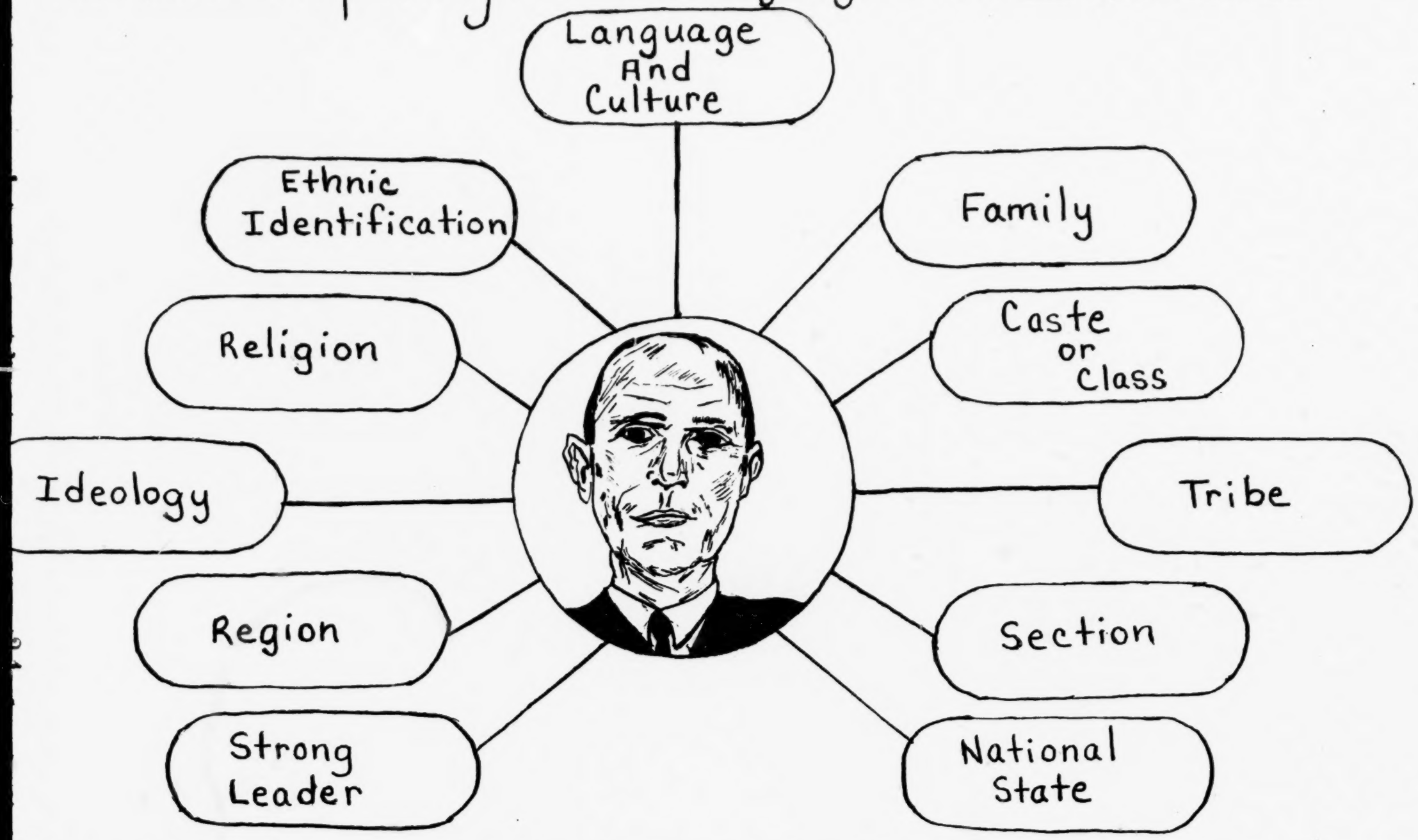


Query: Why does the individual support the institution that he does when a conflict of loyalties arises?

Query: What are the possible results of his decision?

Visual #1 - 15A

Forces Competing For The Loyalty Of The Individual



Query: Why does the individual support the institution that he does when a conflict of loyalties arises?

Query: What are the possible results of his decision?

Visual #2 - 15B

UNIT II - NIGERIA - A CASE STUDY

I. Introduction to the teacher

Nigeria was chosen as the subject country for this case study for many reasons. In 1960 Nigeria was granted independence from Great Britain. At the time independence was granted, Nigeria was loudly proclaimed as a showplace of wise colonial administration. Great Britain had trained and placed in operation a civil service capable of keeping government machinery functioning smoothly. Communication and travel facilities, while not comparable to western standards, were certainly well established for future growth.

Nigerians had also been allowed to develop and organize political parties and enjoyed suffrage in accordance with commonly accepted western standards.

Finally, Nigeria at independence possessed sufficient land area with ample raw materials to support industry that would enable her to participate profitably in world trade. Although Nigeria's size was beneficial to industrial development, it was a hindrance in another way: she had three dominant tribal loyalties to bind together in a national state. Furthermore, there are well over one hundred other tribes in Nigeria. Thus Nigeria seemed a logical choice to study because of its established services, trained civil servants, economic base, as well as some of the problems facing this new nation.

Because of her youth as an independent nation, Nigeria's history is being made before the eyes of the world: current events in Nigeria are important pages in her history. Nigeria in only nine years of independence has not been able to develop effective national traditions or achieve full

respect among the world community of nations. In January, 1966, the federal system was overthrown as a result of an election which was believed to have been conducted in such a manner as to allow the northern tribe to dominate Nigeria's government. The Ibo army officers revolted and pledged allegiance to Biafra, which seceded from Nigeria.

The brutal civil war was settled only after heavy loss of life and material. The federal government with its great numerical and financial power had great difficulty in conquering Biafra militarily. For two years the Biafrans with limited manpower and military resources waged a seemingly hopeless struggle. But before a history of the Nigerian nation can be written, that nation must make its history.

II. Materials

The materials needed in this unit are included in the unit itself, listed in the introduction to the study, or listed in the bibliography accompanying the entire study. However, the teacher should feel free to include any relevant materials at his disposal.

III. Objectives

1. To identify at least four conflicting loyalties in the Nigerian culture;
2. To generalize about the variety among and within the tribes of Nigeria;
3. To analyze results of secession movements in the dominant group of a region;
4. To synthesize conclusions of the meaning and concept of tribalism;
5. To differentiate between the various religions that appeal to the Nigerian people.

The teacher should use these or his own general objectives to make behavioral objectives. The case study will produce much better results if each teacher makes his objectives for the class very specific. We suggest that the students either be told these specific objectives or be given copies of them, in order that the student may know in the beginning of the study what is expected of him.

STUDENT READING--GENERAL BACKGROUND ON NIGERIAN CIVIL WAR

In 1960 when Nigeria gained independence from Great Britain, it became a federation of three regions--East, West and North. In each region a single political party ruled with the support of the region's dominant African group: East, Ibos; West, Yoruba; and North, Hausa. For five years after independence the Nigerian Federation was touted as evidence that democracy could work in Africa. The Federal Parliament saw many compromises among the regional parties and leaders, which somehow managed to settle their quarrels through democratic procedure.

In January, 1966, Nigeria's federal system collapsed. An official from the western region, supported by a northern official, rigged an election to maintain his position. The election was a clear test of North against South; it led many Southerners to believe that the Northerners were determined to control the Nigerian government forever and by any means. Nigeria seemed to be destined for a long period of conservative rule with a group of entrenched politicians. As a result, over one hundred people died in rioting in the days after the election.

A group of young army officers, all Ibos, decided that it was time for retaliation to the rigged election. Their means were effective, though brutal, in killing Ahmadu Bello, a northern leader, and Prime Minister Tafawa Balewa. As a result, the military hierarchy effected martial law.

The immediate political situation climaxed when a group of the Ibo tribesmen swore allegiance to the province of Biafra. The Biafrans tried to secede from the Central Nigerian Government and the civil war raged.

The Nigerian government did not allow food to be carried to Biafra by plane. It feared that relief flights would be used for smuggling arms to

the rebel Biafrans. Instead, Nigeria offered to bring food to them by truck on highways controlled by federal troops. The Biafran government claimed that Nigeria would poison the food if it controlled truck shipments. Biafra accepted the food only when it was flown in by international agencies.

In the beginning of the Nigerian difficulties, western countries kept a hands-off policy. Then, Russia gave planes to Nigeria, and Egypt sent pilots to fly them. At that point, the British government also began supplying arms to Nigeria.

During the struggle many thousands of Biafrans died of starvation. Only in the early months of 1970 did the government forces successfully subdue the rebel province. Only then was the seige of famine and bloodshed relieved in Biafra.

* * *

Note to the teacher: This reading should be duplicated and given to each student to read.

This dramatization was written by Conchata Fernell who was doing her student teaching in World History at George Washington High School, Charleston, West Virginia.

IBO KWENNU

THE RALLYING CRY OF IBO BROTHERHOOD

CHARACTERS:

Announcer

Nnamdi-(Pronounced NAM-dy)-an Ibo youth

Aba-Nnamdi's mother

Ibadai-(Pronounced e-BAD-e)-a Yoruba girl

Lagodan-(Pronounced lay-go-DAN)-Ibadai's father

Owerri-(Pronounced o-WEAR-e)-Nnamdi's brother

(No setting is necessary. It is suggested that a map of Nigeria, similar to the one included in this unit, be enlarged to poster size and used as a back drop for presentation of this dramatization.

(Music: Either a record of African drum music or one or more students playing African rhythm on bongos.)

Music-fade under Announcer as he begins to speak.

Announcer: The place is Nigeria. It is planting time for the Ibo tribe. However, there will be no yams planted by the Ibos this year. The Ibos have sent out the Ibo Kwennu, the rallying cry of the Ibo brotherhood. There is a great tribal crisis. The Ibo tribe is facing the possibility of being annihilated. The Ibos have been coming home for months now. They come from every corner of Nigeria, loaded with a few possessions. Some walk, others crowd into wagons and railroad coaches, and a few even ride bicycles. Even Ibo settled in other parts of the world--medical specialists, university professors and students have abandoned everything and are coming home. There is civil war in Nigeria.

Music

Announcer: Nnamdi is a young Ibo. He has heard the jungle drums that issue the Ibo Kwennu. For years his family has lived in western Nigeria in the land that once belonged to only the Yoruba tribe. His mother and brother are ready to answer the call of the Ibos. Nnamdi, however, would like to remain, because he is in love with Ibadai, a young Yoruba girl. Nnamdi is having problems with his family. He must make a difficult decision.

Music

Aba-How can you hesitate, my son? Do you forget that you are an Ibo and are bound to answer the Ibo Kwennu? You dishonour your family by this hesitation.

Owerri-Mother is right. You must come with us. Your first loyalty is to the Ibo tribe. Would you stay and become one of the Hausa devils who slaughter your people in their beds?

Nnamdi-You are unfair. I love Ibadai and she is a Yoruba, not a Hausa.

Owerri-What difference does that make? Her tribe joins with the Hausas to murder the Ibos.

Nnamdi-Ibadai has killed no Ibo.

Aba-She is an unbeliever. She worships more than 400 Gods and concerns herself only with the joys of life. An Ibo must work and toil with the yams or be a great warrior if he is to live and be true to his tribe.

Owerri-Our father was a High Achiever. He was buried with many great titles. He wanted his sons to earn as many titles for themselves; you are a disgrace to him and the Ibo tribe.

Nnamdi-What lies ahead in Biafra for the Ibo except death? You cannot be a High Achiever if you die of hunger.

Owerri-Better to die an Ibo than beg or kill like a Hausa or worship false gods like a Yoruba.

Nnamdi-I must think. I must talk with Ibadai. I will be back tonight with my decision.

Aba-Hear me, my son. If you marry this worshipper of false gods and ignore the Ibo Kwennu, I will lie down and die. I choose not to live if my son forsakes his tribe and his God.

Nnamdi-I will give you my decision tonight, mother.

Music

Announcer: Ibadai is also having problems with her father.

Ibadai-You are unfair, father. Nnamdi is not trying to destroy Nigeria. He is only one man, not the whole Ibo tribe.

Lagodan-I have spoken, Ibadai. You will not marry this Ibo. You will not become the wife of an arrogant Ibo. You will not forsake the gods of your ancestors, the gods of your tribe and family for the Christian dog.

Ibadai-But father, if Nnamdi remains here, he will no longer be an Ibo. He will be unacceptable to his tribe and will become one of us.

Lagodan-He is an Ibo and he will always be an Ibo. He will go and join with Ojukwu and the other dogs of his tribe. What use would we have of a man who would forsake his tribe? If he did this thing, then he would one day betray the Yorubas. Forget him. Be the Yoruba that you were born to be.

Ibadai-You are unfair....But I will think of all the things you have said to me.

Lagodan-You have no thinking to do. I am your father and I have spoken. You are a Yoruba, and no true Yoruba would tie herself to an Ibo.

Music

Announcer: What are the two young people to do in the face of such opposition?

Nnamdi-Ibadai, we must talk. I have a great decision to make.

Ibadai-I am afraid, my love. I fear that we are to be separated forever.

Nnamdi-My mother has said that she will lie down and die if I remain behind with you, Ibadai. My brother says that I am a traitor to my tribe.

Ibadai-Forget that you are an Ibo, Nnamdi. Stay with me. We may be able to persuade my father if you ignore the Ibo Kwennu.

Nnamdi-I cannot forget that I am an Ibo. My father was a High Achiever and a respected member of the council. My brother, too, is a High Achiever. Can I do less than he has done?

Ibadai-Why concern yourself with the worries of Ibo life? Stay with me and forget the strictness of your religion. Stay with me and enjoy the goodness of life.

Nnamdi-You know that I cannot do this thing, Ibadai. I am an Ibo, and it is the Ibo tribe that God has created to lead the children of Africa from their primitive ways. It was the Ibos who developed the industry and trade that made Nigeria the hope of Africa. The Hausa Moslems are murderous mobs and threaten the life of the Ibo tribe. How can I forget that I am an Ibo?

Ibadai- Do not be so arrogant, Nnamdi. You were never a part of the Ibo ring.

Nnamdi-I am an Ibo, Ibadai. Leave your father and come with me. The times may be difficult but we will be together. Come with me, learn my ways and the ways of my God.

Ibadai-If you cannot forget that you are an Ibo, how can you ask me to forget that I am a Yoruba? I could never be happy as an Ibo. I could never believe that there is only one God. No, Nnamdi, just as you must always be an Ibo--I must always be a Yoruba.

Nnamdi-Then we must part. Although I love you, Ibadai, I could not live knowing that my mother would give up her life because I had betrayed my heritage. I could not smile at the Hausa, who nail my people to their huts and shoot them for target practice. The Ibos are proud. We were chosen for a great mission, and I can never forget that I am an Ibo. Good-by, Ibadai. I must answer the Ibo Kwennu. I have delayed too long.

Music

Announcer: Two young people say good-by for the last time and return to ways of their own people. The Ibo Kwennu calls the Ibos home and the rest of Nigeria tries to keep the country unified. There is civil war in Nigeria.

Music

First Class Period

In introducing this study, we felt it important that the student be able to identify in some way with a Nigerian. The dramatization, Ibo Kwennu, should be given as the introduction to the study. It might be done more satisfactorily if the students who are going to participate have already volunteered and have been given sufficient time to read their parts.

After the play has been presented to the class, have students try to identify conflicting loyalties that face the characters. Some of the outstanding conflicts result from tribalism, sectionalism, religious differences, and culture and language differences. There are, of course, other conflicting loyalties; therefore, students in different classrooms may choose different loyalties. The loyalties mentioned in Unit I of this study should be reviewed.

As the conflicting loyalties are discussed, a student should write them on the overhead or the blackboard. After general class discussion, the class should be divided into at least four groups, or groups for as many conflicting loyalties as they have mentioned. Have most of the students in the class choose one of the loyalties to study in relation to Nigeria.

Some students may wish to read one of the paperbacks in the bibliography following this case study. This will add more variety and knowledge to the class.

Second Class Period

Since all students have chosen an interest area to study, the second and third class periods should be devoted to this activity. Students might be given some guide as they study a loyalty. For example, in studying loyalty to religion, the teacher might offer the following as guides:

1. Ask students to read an article about Islam in Africa from an encyclopedia or other source book. Assign "animism" as an independent research project in the classroom, resource center, or the library.

2. The students in this group should know what the objective of their study is. They may have arrived at the objective as a group or the teacher may give the objectives to them.

Therefore, no matter what loyalty the students are researching, the teacher can develop guides to help them.

Third Class Period

The small groups continue work. At the beginning of the class period the teacher should be talking to the groups individually. They, in turn, should be deciding how they are going to present their materials or new knowledge to the entire class. For example, the group who researched tribalism might act as a panel of representatives from the three major tribes in Nigeria. A moderator, presiding over the panel, could call on spokesmen to voice the attitudes of their tribes. The class should feel free to ask questions of any member of the panel and to test the accuracy of each role player.

Each group should enjoy some freedom in selecting their method of presentation. The teacher will assist each group in their work.

Fourth and Fifth Class Periods

We have assumed that the class has been broken into four or more groups and that during these two class periods the students will be presenting the material in various ways to the entire class. The presentations may take longer than two days. Added time in this activity is encouraged as long as the teacher is satisfied that a learning situation is created and is progressing through student-directed activity under the supervision of the teacher.

Sixth Class Period

Now the class should be ready for discussions of various questions that the teacher will present. If the classroom has moveable chairs, we would suggest that students be asked to move them into a circle for the discussion. We feel that the first discussion might well be on tribalism. A tribal map of Nigeria (visual #3) should be on the overhead projector during this discussion. The teacher might also need to explain some of the details of Nigerian tribalism if he feels that the previous presentation by students did not give the class enough information. Sample questions concerning tribalism might include:

1. What is the impact of urbanization on a tribe?
2. What is the role of the tribe in the life of an individual?
3. Which of the three major tribes in Nigeria would you expect to make the most of independence or modernization?

The following homework assignment should be given: Write an essay of a science fiction nature of the earth-landing of the inhabitants of a planet greatly advanced beyond earth's present technology and level of advancement. The student should imagine himself as the leader of this advanced civilization coming to earth from another planet. The purpose of this assignment is to attempt to demonstrate to the class how the early Europeans looked at the African natives.

Seventh Class Period

Class discussion of Nigeria continues. The teacher may need to offer an explanation of a particular loyalty in Nigeria if he feels it needs to be re-emphasized from the group presentations. The teacher should now ask for volunteers from the class to read their homework essay. The following question could then be posed for discussion:

Why did the other planet's
inhabitants come to earth?

This type of question should lead to a discussion of the impact of colonialism on Africa and, more specifically, Nigeria.

Eighth Class Period

If the discussions are going well, the teacher may wish to continue today. There are, however, other ideas that he may want to consider. A film entitled, Nigeria: Culture in Transition, would be a good way to end the case study. The film is a comprehensive look at the performing and fine arts of Nigeria. The film rents for $15.00. It is available from

Regional Council for International Education
1101 Bruce Hall
University of Pittsburgh
Pittsburgh, Pennsylvania 15213

Another technique for closing the case study may be a lesson on African music and dance. The music to be used could be taken from the record African Drums which can be secured from Ethnic Folkways Library.

If the teacher and students are satisfied with the learning experience on Nigeria, the evaluation should take place during the next one or two class periods.

Ninth Class Period

If the teacher has decided that ten lessons are more practical for this class, then the evaluation, if it is needed, should be in the next period. We would like to recommend the filmstrips, Nigeria: What You'd See There--Parts I and II, if the teacher can obtain them. The filmstrips are in color and have a script and record with them. In using the record, the teacher may want to stop the record player for note taking and clarification. If the above filmstrip is not available, an alternate filmstrip, Profile of Nigeria, might be used. It is in color and has a script. From either of these filmstrips the students should

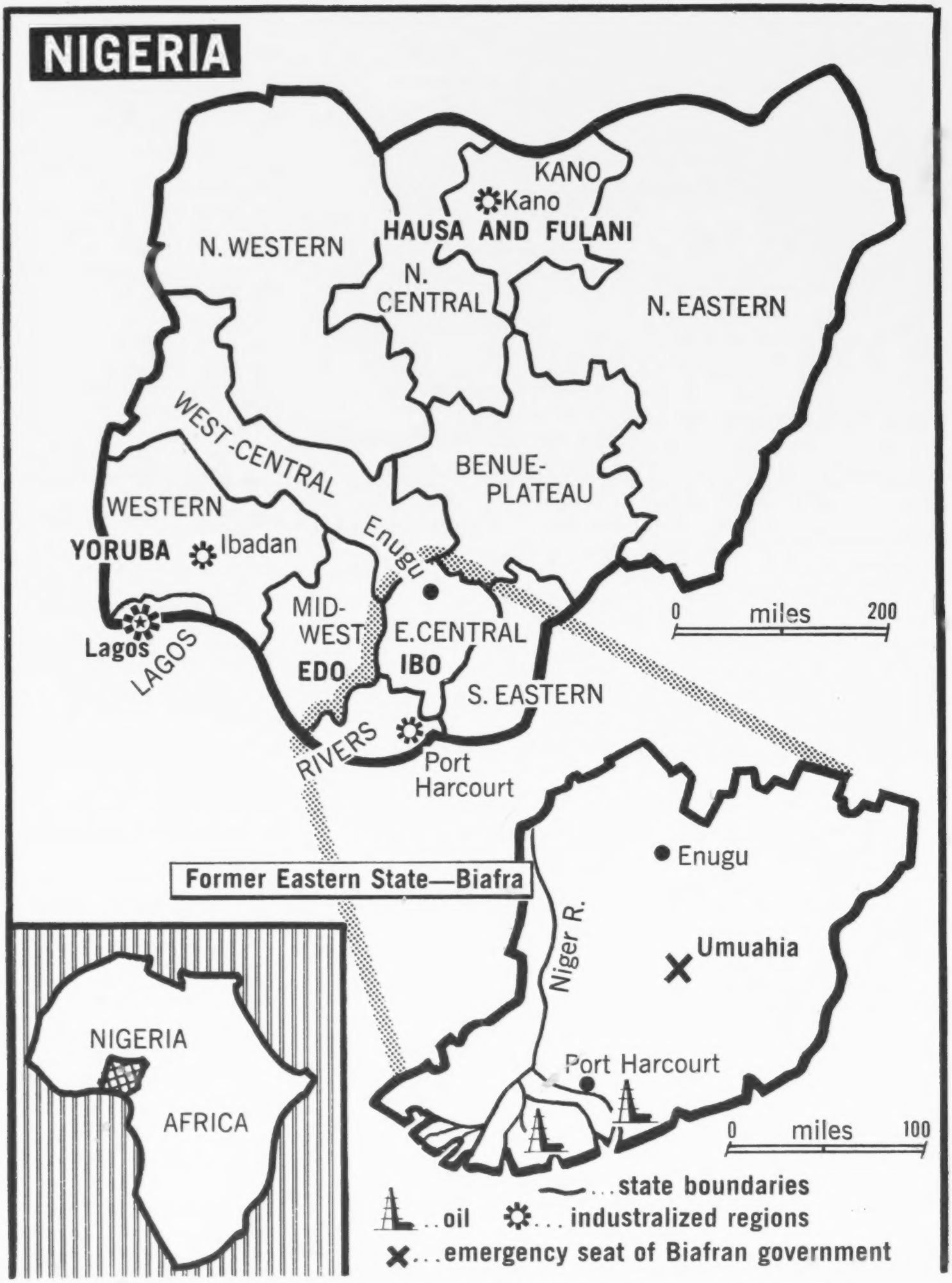
gain a general overview of Nigeria and perhaps see conflicting loyalties other than those mentioned already.

After viewing the filmstrip, the class might be asked a question: What arguments might be given to prove that there is no person who can be called Nigerian?

Tenth Class Period

The evaluation of the unit should occur during this class period if the teacher and students have agreed that they have covered the subject adequately. The evaluation could take various forms. If it is to be a written test, the teacher should try to make the questions as general as the discussions were. We have not included a test. We feel the individual teacher will know what his classes have discussed and will be able to make a test much more applicable to his own group.

For another approach, the teacher has probably been evaluating his students during the entire study of Nigeria. He may be satisfied that he has seen enough activities, heard enough discussions, and observed enough evidence of learning in his students to evaluate them without a formal test. If the above is the teacher's conclusion, he may want to continue posing to the class more broad questions on Nigeria or to allow students who may have been engaged in other independent projects to present their material if they have not done so.



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UNIT III - INDIA - A CASE STUDY

I. Introduction to the teacher

The land that sanctified Ghandi in its efforts to overcome colonial status exemplifies many of the problems faced by other newly independent Asian and African nations. India's attempts at democratic self-rule--while trying to remain unallied with either side in the international power struggle between communism and democracy--have not been easy. A land with an illiteracy rate of at least 75% finds democratic processes difficult and technological advancement slow. To complicate matters further India's society is primarily agrarian, and the small farms can produce barely enough to feed their inhabitants, let alone the starving millions in her cities. The Indian experiment in democracy may well prove whether a nation must achieve a relatively high level of social and cultural development for democracy to succeed.

The Indian who compares developments in his own country with those of communist China may find the comparison unfavorable to India. He may conclude that authoritarian rule is more efficient in an undeveloped nation. Hence, the eyes of the world are on this land to see whether her experiment in democracy will work.

India has frequently been called a subcontinent for several reasons:

1. It is geographically isolated from surrounding countries by natural barriers;
2. It is a large land, containing approximately 700 million people;
3. It possesses diverse languages, cultures, religions, and climates. Yet, it is part of a larger continent.

This vast and ancient peninsula in the south of Asia is of great concern to the rest of the world.

II. Materials

The following materials are recommended for use in this study of India:

1. "This Is My Country . . . East Asian Countries: India" ed. by E. L. Richardson and James H. Cole, H. Wilson Corp., 555 W. 166th Street, South Holland, Illinois (Tape).

2. India and Pakistan, Subcontinent in Transition, ed. by Richard K. Tucker, et al., Middletown, Conn., American Education Publications, 1968 (price 35¢).

3. Stavrianos, pp. 511-582 and supplementary readings.

4. For slow and average students - The Story of India, Seymour Fersh, Wichita, Kansas, McCormick-Mathers, 1965.

The teacher will also find the following particularly helpful:

1. India, Hyman Kublin, Boston, Houghton-Mifflin Co., 1968.

2. India, Selected Readings, Hyman Kublin, Boston, Houghton, Mifflin., 1968.

3. Tradition and Change in Four Societies: An Inquiry Approach, Richard B. Ford, New York, Holt, Rinehart and Winston, 1968.

III. Objectives

The following general objectives should guide the teacher in his presentation of the unit. He should state specific objectives behaviorally to meet the needs of his own classroom.

1. To understand the loyalty conflicts of the individual Indian citizen;

2. To recognize similarities and differences between these conflicts and those of the Nigerian;

3. To recognize similarities and differences between these conflicts and those of the American;

4. To understand enough of the social, political, geographical, and historical facts to make the conflicts in loyalties meaningful.

IV. Lesson Plans

Approximately one week before beginning the unit on India, the teacher should assign the pamphlet, India and Pakistan, Subcontinent in Transition, to be read by the class. (Each student should have his own copy.)

First Class Period

1. Activity

   A. With Visual #1 on loyalties on the screen, the teacher should play the tape of the interview with the Indian student. Before playing the tape, the teacher should alert the students to try to identify loyalty conflicts implied in the interview with the student and in India and Pakistan, Subcontinent in Transition. The teacher can have a student write these conflicts on the transparency after the tape is played. Loyalties listed might include:

      1. Family (patriarchal system)
      2. Village (tribe)
      3. Religion
      4. Caste
      5. National State
      6. Ideology
      7. Ethnic identification

      The class will undoubtedly note others.

   B. Discuss the Indian student's comments on these loyalties.

   C. Introduce the class to other sources on India from the library and allow the class to explore them.

Second Class Period

Divide the class into small groups. Allow each group to choose one of the following topics for study and presentation to the class:

1. Relevance of the origins of the Indian people to modern India
2. The development and influence of India's religions
3. The significance of caste in modern India

4. Indian Colonialism, Independence, and Partition

5. The Indian system of government

6. Language problems in India

7. Village life and city life

8. Food and population problems

The teacher should encourage the students to use imaginative means of presenting their materials to the class. They should keep the conflicts of loyalties in the individual uppermost in their minds in making their presentations.

The teacher should supervise the groups as they begin their work both in the classroom and in the library.

Third Class Period

Activity: This class period is for the students to continue their research and to organize their presentations. Careful teacher guidance is imperative in this preparation.

Fourth Class Period

Presentation by Group #1.

*Note - The teacher should have prepared a series of thought stimulating questions relevant to each topic to supplement the student presentations.

Fifth Class Period

Presentation by Groups #2 and #3.

Sixth Class Period

Presentation by Group #4.

Seventh Class Period

Presentation by Groups #5 and #6.

Eighth Class Period

Presentation by Groups #7 and #8.

Ninth Class Period

Recapitulation: With Visual #4 on the screen, discuss the questions at the bottom of the visual. Discuss also the following:

1. What conflicts in loyalties does the Indian experience that might be similar to those of Americans today?

2. How can the Indian resolve these conflicts? How can the American resolve his?

*Note - The teacher should remind the class that this cartoon somewhat oversimplifies the position of India relative to China.

Assignment: Essay test on India.

Tenth Class Period

Sample essay test on India.

Answer each of the following questions:

1. Discuss the relationships among the origins of the people of India, their language problems, and their system of government.

2. With the best evidence at your command, support one of the following statements:

   A. Democracy will succeed in India.

   B. Democracy will fail in India and will be replaced with a more authoritarian form of government.

3. The term "sacred cow" has become a cliche' in the English language. Yet, in India, the sacred cow is a very real problem. Discuss the significance of this term in modern India.

4. Discuss the similarities and differences between the problem of caste in India and the problem of class in the United States.

1. What country does the woman on the left come from? Who is she? What country does the man on the right come from? Who is he? What do you think they are saying to the man in the middle?
2. What group of people does the seated man represent? Why did the cartoonist place an empty bowl in front of him?

UNIT IV - KENYA - A CASE STUDY

I. Introduction to the teacher

The purpose of this unit is to broaden the student's knowledge of Africa by giving him a good example of African problems. It is impossible and impractical to consider all of the social, political, and economic conditions in Kenya that cause conflicts. Rather, we suggest choosing one exemplary problem to be studied in depth in order to give the students and teacher alike the desire to investigate other problems and situations.

This unit will take about two weeks to complete. There are nine lesson plans which normally should cover the suggested time. However, the teacher may find topics that the students will discuss longer than anticipated. This increased discussion is to be encouraged rather than discouraged since developing and pursuing student interest is paramount.

II. Materials

One of the recommended texts for this unit is Africa in Perspective by F. Seth Singleton and John Shingler, published in 1967 by Hayden Book Company of New York. It will serve as a good basis for any general study of Africa. The teacher should make reading selections from this text in addition to the ones recommended. Another book is The Illustrated Book About Africa by Felix Sutton, published in 1959 by Grosset and Dunlop of New York. It is written for the slow reader; consequently, it is a good alternative to Africa in Perspective for this type of student. The teacher should encourage the librarian to order several copies of each of these books. It is suggested that the library, school, or teacher order one or more copies of Ten Africans, second edition, edited by Margery Perham, and published in 1964 by the Northwestern University

Press in Chicago. Although a short, condensed excerpt from this book is included in the unit, some of the students might wish to read the entire autobiography.

III. Objectives

While previewing and completing this unit on Kenya, the teacher should keep in mind the following general objectives:

1. To identify in both oral discussions and essays the conflicting loyalties in Kenya;
2. To compare and contrast the loyalties of a Kenyan with the loyalties of an American;
3. To write essays on fictitious characters based upon this unit; and
4. To locate the following on a map: Kenya, Nairobi, Kikuyu Tribe, Indian Ocean, and Mt. Kilimanjaro.

*Note-The following two readings should be reproduced and distributed to each student. Their use is specified in the lesson plans.

Reading A - "Kenya"

Until Kenya achieved her independence in 1963, she was an East African British colony. The road to independence was long and tortuous.

The Kikuyu, a Bantu tribe, are the most numerous people in Kenya. When the British moved into the country, they found many areas being farmed by Kikuyu tribes. Of course, these "savages" lost their lands to the "superior" British. The Kikuyu reaction to this displacement was a retreat into "Kikuyu-ness". This "Kikuyuness" had its physical manifestation in strict adherence to traditional culture and values, in isolation. The self preoccupation of the Kikuyu and their unreasonable emphasis on tribal ritual and the tribal past ended in the tragedy of the Mau Mau.

The Mau Mau were a secret society composed of a few of the Kikuyu. Their avowed purpose was to return the lost land to the Kikuyu by getting rid of the white man in Kenya. The method was to be warfare. What resulted was not, as many believe, a race war, but a civil war with racial overtones. The majority of the Kikuyus stood by the white establishment and helped with the slaughter of the Mau Mau. The climax of the Mau Mau uprising came with peace and the jailing of their alleged leader, Jomo Kenyatta.

The great step in building the "new" Kenya was a series of democratic reforms beginning in 1956. As a result of these reforms, for the first time black Africans could vote and sit in the legislature. Another reform of great importance was an extensive land reform program. In this generally free political atmosphere arose a nationalist organization--composed of both blacks and whites--calling for Uhuru, the Swahili word for freedom, led principally by Tom Mboya. In 1963 Kenya received her independence and the man freely elected to lead the "New Kenya" was Jomo Kenyatta.

Reading B - "The Story of Parmenas Mockerie of the Kikuyu Tribe, Kenya"

(This section of the autobiography has been summarized, yet it has been retained in the first person in order to be more effective and interesting.)

Around 1900, I was born at Chui in Njumbi, in Fort Hall, Kenya. My father,
*1 Mockerie, and mother, Wagithater, never recorded my birth date; thus, I do not know my exact age. From my birth, my parents wanted to raise me in the tradi-
*2 tions of the Kikuyu tribe. Like my father, I wanted to be in the Kikuyu police force during my youth. As I was preparing for this career, the British police
*3 force superseded ours.

Kikuyu society is based upon nine clans or large groups of relatives. Each
*4 clan has a special task for the welfare of our tribe. My clan, the Mwithaga, has the duties of manufacturing medicines for curing coughs and producing rainmakers. My family's occupation is mainly producing medicine. During my youth I became quite interested in hunting. Once while I was in a tree, a leopardess and her young approached. I aimed a poisoned arrow at the young leopard and killed it. Immediately the leopardess became furious. As she roared from her position at the foot of the tree, I shot her in the eye with a poisoned arrow. She fell dead. I rushed home to tell the villagers. They wanted to see the dead animals. After they had come to the tree, one of the villagers spied a snake on the branch of the tree where I had been. The people were startled by this snake. After my father heard of this incident, he gave me larger spears which proved too heavy for me.

I grew more brave. I told the people that I was going to kill the lion which had been a nuisance to our village. One day while I was on a fowl-hunting expedition with a group of other boys, I killed the lion. I also, in my youth, killed many other animals and birds. I began eating the partridges that fell my prey. My father became extremely angry with me for eating my wild game. It
*5 is the tradition of our clan that no member of Mwithaga should eat wild animals.

We could eat meat only from cows, sheep, and goats, but not that of other animals. Our clan is supposed to make rain and heal coughs, and if some would eat wild meat, they were likely to lose their powers. Because I maintained that this

*6 belief was foolish superstition, I became an outcast.

*7 After some years, I attended a missionary school and became a teacher. My parents objected to my going to a missionary school. By tribal tradition, I

*8 had to abstain from association with them in the village social affairs such as communal dances and drinking parties because of my affiliation with Christianity. Since I was their firstborn, I should have attended these functions with them.

*9 They were afraid that if I did not attend these functions with them, they would lose their right to advise other people. Despite their discouragement, I continued my schooling.

Later I studied in Nairobi and in other schools in East Africa. Finally, the crowning moment--I had the opportunity to study in Great Britain. I embarked from Kenya on the Italian steamer Mazzini. It was strange to me that the ship travelled days and nights in the vast sea. On this ship, because of my race, I was refused service by the barber who did not want to lose any customers. I landed at Genoa and travelled to Paris by plane. There, I could

*10 hardly believe that there were Africans in the French Parliament. The French allowed their colonies to have representatives in the Parliament while the English did not. Having arrived in London in the summer, I was shocked to find the weather cold and rainy. As I saw the people dressed in overcoats in what was supposedly their warm season, I could hardly be convinced that the English enjoy sunny weather such as we have in Kenya. However, during one particularly hot summer in England, I found that their weather could also be uncomfortably warm.

I have now finished my time for study in Europe. I must go back to my own

*11 country to work among my people. I am full of hope, though I do not know what the future holds for them or for me.

--condensed from Ten Africans, Margery Perham, ed., Chicago: Northwestern University Press, 1936.

Notes for the teacher only

(The numbers in these notes correspond with the marginal notation numbers in Reading B.)

1. Many Africans have never attended school, especially those of older generations. Therefore, being illiterate, Mockerie's parents did not record his birth, and he does not know his exact birth date.
2. His parents were traditional in that they naturally wanted to raise him in the ways of the Kikuyu tribe.
3. When the British took over this area, they placed everything under their control. The British also assumed the duties of the native police. (Some of the students may wish to research British control of Kenya.)
4. As throughout Africa, society is based upon tribes. Each tribe is nothing more than groups of large families or clans. The Kikuyu tribe is composed of nine clans or large groups of relatives. Each clan has a specific job to perform.
5. Here is the first real personal conflict in this story. This is a conflict between the tribe and the individual. Mockerie liked to eat the meat of the animals that he caught. This is a violation of the ancient beliefs of the tribe. Mockerie had to decide whether he wanted to do as he pleased or as the tribe dictated. He maintained that the beliefs were mere superstition.
6. Because he believed these ideas to be superstitious, he was nothing more than an outcast. Probably he was not considered a full member of the tribe.
7. Because he was an outcast, he had little else to do, so he went to a missionary school. Since his parents were quite traditional (see 1 and 2), they opposed his being educated in a school that would put him in contact with Christianity.

8. Since he was ostracized and had received a Christian education, he could not participate in the tribal social life with his parents.
9. Here is another conflict of loyalties. If he did not associate with his parents during the social functions, they might lose their right to advise other people. However, he can not associate with them because of the things that he does. He decides that his education is more important. As one can readily see, one conflict has led to another.
10. The French allowed the Africans to hold seats in their Parliament. On the other hand, the British had no African representatives in their Parliament, and they had more local self-government in their African colonies. The students can look up more detail on this subject.
11. The teacher might question the students: "What does the future hold for Mockerie and his countrymen?"

IV. Lesson Plans

First Class Period

1. Activities

   A. Show film: East Africa: Tropical Highlands. McGraw-Hill, 15 minutes. The teacher should preview the film in order to suggest points of interest for the students to expect. The teacher should tell the students to pay close attention to the section on Kenya.

   B. Discuss the film, noting the following questions:

      1. What are the geographical settings?

      2. Why is the area of Nairobi the major population area?

2. Assignment (readings)

   A. Africa in Perspective, Kenya and Mau Mau, pp. 139-140

   B. Reading A - "Kenya"

   In both of these readings, the teacher should suggest to the students what the significant factors are before they read.

Second Class Period

1. Activities

   A. Review geographical setting. Use wall map of Kenya (or Africa) showing its location.

   B. Briefly use transparency of tribes (this is Visual #5) showing their location.

   C. Class discussion based upon B above. Divide class into four groups, each having a chairman. Give chairmen extra readings (that the teacher can find relating to Kenya). Based upon unit introduction to loyalties and Visual #1, have groups to formulate the conflicting loyalties that they believe could exist in the individual in Kenya.

2. Assignment

   A. Have students to continue thinking individually about conflicting loyalties.

   B. Suggested readings:

      1. Average or advanced students - The New Africa, pp. 182-191 (Kenya)

      2. Slow students - The Illustrated Book About Africa, The Kikuyu

Third Class Period

1. Activities

   A. For a few minutes continue the discussion of loyalties as done in the previous lesson.

   B. Draw conclusions about the conflicts in loyalties. Summarize them. Compare any or all if possible to the loyalty conflicts in an individual American.

2. Assignment

   A. Average and advanced students

      1. Africa in Perspective - selections to be made by teacher.

      2. Africa, Today and Tomorrow, Kenya, pp. 74-106.

   B. Slow students

      1. The Illustrated Book About Africa, Nairobi, pp. 86-87; Safari Land, pp. 88-90.

Fourth Class Period

1. Activities

   A. Set up an overhead projector ready for students' use. This lesson will be conducted by them. Have several students each write one fact about Kenya on the transparency. The facts will be based upon their previous readings. After writing a brief statement of fact, the students should elaborate on it.

B. The teacher should extract from the students reasons for loyalties in Kenya. Examples:

1. Multiplicity of tribes
2. Multiplicity of languages
3. Geographical conditions leading to isolation

2. Assignment

Reading B - "The Story of P. Mockerie. . ."

Tell the students to look for the conflicting loyalties.

Fifth Class Period

1. Activities

A. To begin the class period, the teacher might do one of the following:

1. Have a student summarize the story assigned for today, or
2. Have a student or students read it.

This activity will give a general review of the story before the class begins to work on it.

B. Discuss notes #1-#4. (Teachers note - questions similar to the following will be more effective than lecturing on these notes:

1. Why wasn't the birth date recorded?
2. What does the story reveal about Kikuyu society?
3. What may be the reasons that each clan has a separate job?)

2. Assignment

Have the students do research on the British take-over of Kenya.

Sixth Class Period

1. Activities

A. Have students report on their research from the assignment.

B. As in activity B of the preceding lesson, the teacher should "help" the students with notes #5-#9. The teacher should formulate probing questions. Perhaps some comparison can be made to early American frontier society. Many people thought it was foolish for a person to try to secure an education. The teacher should try to help the students to realize this similarity.

2. Assignment

Research materials on the similarities and differences between the colonial patterns of the French and English in Africa.

Seventh Class Period

1. Activities

A. Have students report on the colonial systems of the French and British.

B. Establish two teams of three or four students each. Have one side to be pro-British system and the other pro-French. They can debate the advantages of each side.

C. As previously done, the teacher should help with notes #10 and #11.

2. Assignment

A. Essay test tomorrow on the results of the Mockerie story.

B. General test on the unit the following day.

Eighth Class Period

1. Activity

A. Essay test

In an essay of from 200 to 300 words, answer this question: "What does the future hold for Mockerie and his countrymen? Incorporate in your answer all relevant historical, geographical, and social information that you have studied."

B. Assignment

General test on the unit based upon geography, conflicting loyalties in Kenya, similar loyalties in both Kenya and the United States, and historical background.

Ninth Class Period

1. Activity: Test

(15%) A. Geography:

Locate the following on a map of East Africa:

1. Kenya
2. Nairobi
3. Kikuyu Tribe
4. Indian Ocean
5. Mt. Kilimanjaro

(35%) B. Conflicting loyalty in Kenya:

In 75-100 words, identify and explain one of the paramount conflicting loyalties in Kenya.

(35%) C. Kenyan loyalty vs. American loyalty:

Compare and contrast a loyalty found in Kenya to a similar one found in the United States.

(15%) D. Historical background:

In 50-75 words explain the differences between the British and French colonial systems in Africa.

KENYA

SHOWING THE TRIBES

UNIT V - INDONESIA - A CASE STUDY

I. Introduction to the teacher

Between mainland Asia and Australia lies Indonesia, a part of the world's largest archipelago, a nation of tropical mountainous islands, many of which rise from warm shallow seas. Most of this land is hot and humid with little variance in weather from one season to another other than the generally slight climatic differences caused by the monsoons. The majestic mountains provide relief from the heat. The terrain with its many rivers and streams has lush vegetation; beneath the surface lies a rich diversity of mineral resources.

Approximately two-thirds of Indonesia's population lives on the island of Java where the rich volcanic soil has helped accelerate a high population density over three times as great as that of New York state. Since diverse ethnic groups exist throughout the islands, loyalty conflicts are not new to Indonesia. The islands have been a crossroads of culture experiencing Chinese, Indian, and Arabian influences as well as several waves of western impact. Since gaining its independence in 1949, the new nation has been beset by a multiplicity of sharp divisive factors which have caused serious conflict of loyalties within the individual.

II. Materials

In addition to the recommended textbook, A Global History of Man, the following sources will prove helpful to students and teacher:

Baker, Elizabeth A., and Baker, G. Derwood, The Story of Indonesia, Wichita, Kansas: McCormick-Mathers, 1965.

Higgins, Benjamin, Indonesia: The Crisis of the Millstones, New York: Van Nostrand, 1963.

Smith, Datus C., The Land and People of Indonesia, New York: J. B. Lippincott, 1963.

The following periodical articles have much value for the students:

"Indonesia: 3000 Islands in a Sea of Troubles," Senior Scholastic, 76:10-13, April 6, 1960.

"Patchwork Nation at War With Itself," Senior Scholastic, 72:8-10, May 2, 1958.

"Struggle for Power Under the Palms," Saturday Evening Post, 230:36-7, October 12, 1957.

"This Young Giant, Indonesia," National Geographic, Vol. VIII, No. 3, September, 1955.

"East From Bali," National Geographic, Vol. 122, No. 2, August, 1962.

"Young and Troubled Island Nation," National Geographic, Vol. 119, No. 5, May, 1961.

The following are suggested readings especially for the teacher:

Chatfield, G. A., Indonesia (See unit bibliography).

Fischer, Louis, The Story of Indonesia (See unit bibliography).

Grant, Bruce, Indonesia (See unit bibliography).

Mintz, Jeanne, Indonesia: A Profile (See unit bibliography).

Skinner, G. William, The Nature of Loyalties in Rural Indonesia; Local, Ethnic, and National Loyalties in Village Indonesia (See unit bibliography).

III. Objectives

1. To develop an awareness of how Sukarno, a strong national leader, was able to hold the loyalty of a large portion of the population for several years;

2. To develop an awareness of the complexity of factors which contributed to the Indonesian nationalist movement;

3. To understand the divisive factors which Indonesia has faced and to be aware of the problems that the Chinese minority and the people of the "Outer Islands" have faced during the process of nationalism;

4. To understand the Chinese traditional culture and that of at least one of the other Indonesian ethnic groups;

5. To develop an awareness of conditions which influence people's loyalties--conditions such as geography, poverty, the desire for improvement, education, industrialism, and individualism.

*Note - The following section is a hypothetical situation which could have occurred for individuals in Indonesia. The teacher should distribute a copy of the situation story and the list of questions which follow it to each student

A PROBLEM IN INDONESIA

In the 1950's a young Minangkabau man who lived in a rural village in the Padang area of central Sumatra, where a large mountain range reaches down to the sea, found himself losing interest in the traditional activity of his society. He eventually left for Djakarta, the capital and largest city of Indonesia, located on the heavily populated island of Java where he furthered his education. His studies, in time, enabled him to secure a position in the bureaucracy of the Indonesian government. Having heard several of Sukarno's speeches, his devotion to the national leader was strengthened. His studies about the Indonesian independence movement increased his sense of nationalism.

In 1959 he met a Chinese girl who lived in Glodok, the Chinatown of Djakarta. She eventually introduced him to her father, a shopkeeper, who had once been a retail merchant in a rural village in Java. Her father expressed considerable bitterness toward the Indonesian government and a strong loyalty to the Chinese minority and to his traditional cultural values. Her father was displeased, to say the least, when he learned that the two were strongly considering marriage. His attempts to discourage their infatuation met with little success. After much thought, the young couple married and established a home in the Kebajoran suburb of Djakarta.

In 1960 the young Minangkabau man and his wife, clad in western dress, visited his home on the large island of Sumatra. His mother was shocked that he had married a Chinese. Many people of the village noticed that he read western literature, and preferred to visit Badang to see western films and to participate in western dance rather than to take part in the traditional village activity. They also noticed his new eating habits: he had developed a liking for western and Chinese food. The devout Moslems detected his increased lack

of interest with their religion. Many of the older generation were especially concerned, and some even voiced their disapproval of his deviance from his childhood training and the mores of his people. He was sharply criticized by some of his former businessmen-friends because he supported the government's policy regarding Sumatra, Kalimantan, and the other "Outer Islands." They whispered that he had become a part of "Javanese imperialism." The longer that he and his wife stayed in the village, the more unhappy they became. At the height of frustration, they packed their belongings and returned to the urban atmosphere of the business and trading city of Djakarta.

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Inquiry Questions

1. What could have caused the young Minangkabau man's devotion toward Sukarno to increase after having attended several of his speeches?

2. What could have caused him to develop a stronger sense of nationalism after reading about the Indonesian independence movement?

3. What could have caused the young Chinese woman's father to express considerable bitterness toward the Indonesian government and strong loyalty to the Chinese minority?

4. What could have caused her father to cling to many of the traditional Chinese values and attempt to discourage the marriage?

5. What could have caused the mother of the young Minangkabau man to be shocked because he had married a Chinese?

6. What could have caused the older generation in the village to be especially disturbed about his new values?

7. What could have caused some of his former friends to criticize him because he supported the government's policy regarding Sumatra, Kalimantan, and the other "Outer Islands?"

IV. Lesson Plans

First Class Period

Activities:

A. With the use of a wall map and overhead projector, the instructor should point out the major land areas, climatic conditions, mineral and vegetable resources, and population distribution. The major ethnic groups and their locations and how geography has affected the Indonesian people should also be brought to the attention of the class.

B. With Visual #1 on the overhead projector, the teacher should have the students identify the institutions to which each of the following feel a sense of loyalty:

1. The young Minangkabau man, and
2. The young Chinese woman.

C. The teacher should divide the list of Inquiry Questions, which he distributed previous to Lesson #1, among the class, one for each individual, permitting as much voluntary choice as possible. There should be at least three students working on each question. Each member of the class should write an essay of approximately 200-300 words concerning his question. He will gather information for his essay during the second and third class periods. This essay will be due for the fourth class period.

Second and Third Class Periods

This time should be used by the students to gather information pertinent to their question assigned yesterday. The instructor should assist them with research problems. The source materials listed earlier in this unit should be readily available for them to study.

*Note - Some of the students' readings might lead them to believe the Indonesian people to be generally matriarchal. Although the Minangkabaus have a matriarchal society, other ethnic groups in the archipelago do not share this social characteristic.

Fourth Class Period

The teacher should divide the class into small groups. Those members of the class who have worked with the same question would be in the same group. Each should have his essay with him for use in the small group discussion. The students should discuss and compile their information for presentation to the whole class.

*Note - The fifth, sixth, and seventh class periods should be used for class discussion based on the students' research. One or more individuals of each group should present the compiled information that they have gathered relating to their question. The teacher may find it worthwhile to encourage further inquiry as some students might raise additional questions. The instructor may need occasionally to ask related questions to motivate discussion. Students should be encouraged to use their imaginations in arriving at an interesting and novel manner of presentation. Such devices as role-playing, interviews, and simulated press conferences can be most effective.

Fifth Class Period

Inquiry Questions #1 and #2 should be discussed.

Sixth Class Period

Inquiry Questions #3 and #4 should be discussed.

Seventh Class Period

Inquiry Questions #5, #6, and #7 should be discussed.

Eighth Class Period

The teacher should ask the following questions to stimulate concluding comments from the class:

A. What conditions and desires could have influenced the loyalty choices of the young man and woman?

B. What loyalties has the young man chosen which would make it difficult for him to live in the village of his birth?

Ninth Class Period

This lesson is devoted to the administration of an essay test. Following are some suggested questions:

1. What loyalties has the young man chosen which would make it difficult for him to live in the village of his birth?

2. Discuss the conditions and desires that could have influenced the loyalty choices of the young man and woman.

3. Discuss some of the differences between the Minangkabaus' way of life and that of the Chinese.

4. The young Chinese woman's father was bitter toward the Indonesian government. Discuss the reasons for his bitterness.

5. Why did the young Minangkabau man's devotion toward Sukarno increase after he had attended several of Sukarno's speeches?

6. Discuss the reasons for his developing a stronger sense of nationalism after reading about the Indonesian independence movement.

UNIT VI - CONCLUSION - RELATION OF AFRO-ASIAN CONFLICTS OF LOYALTY TO SELF

This unit contains lesson plans for two class periods, leaving two additional class periods for flexibility in the study. The purpose of the unit is to enable the students to see that the problems that the individual Asian or African experiences today are (1) the result of historical and geographical circumstances, (2) the product of loyalty conflicts, (3) similar to the problems of all peoples in the modern world, and (4) similar to the problems and loyalty conflicts of the student himself.

First Class Period

A. The teacher should pose once more the initial questions: "Who are you?" "How do you identify yourself?"

B. He should also ask "How are you like the individual citizen in the four countries studied?"

C. Using Visual #2, review the loyalties applicable to the four countries. Discuss the ones that posed conflicts and how these conflicts may be resolved.

D. Compare and contrast the causes of these loyalty conflicts among the four nations and with those of the individual American.

Assignment: Comprehensive test on Afro-Asian units.

Second Class Period

Suggested final test: In a carefully organized essay of 200-300 words discuss what you think will be the future of Afro-Asian peoples in solving their loyalty conflicts and assuming a position in the modern world.

*Note - Answers to a question of this type will, of necessity, be somewhat subjective. The purpose of such a question is to stimulate the formation of logical conclusions from learned facts and concepts. It is to be considered as a continuation of the learning process rather than as an evaluative instrument primarily.

RECOMMENDED SOURCE MATERIAL

Africa and Asia - A Conceptual Approach

Basic textbook required for all students

Leften S. Stavrianos, A Global History of Man, Boston: Allyn and Bacon, 1967.

Basic book of readings required for all students

Leften S. Stavrianos, Readings in World History, Boston: Allyn and Bacon, 1963.

Other books to be purchased by all students

Richard K. Tucker, et al., ed., India and Pakistan, Subcontinent in Transition, American Education Publications, 55 High Street, Middletown, Connecticut, 1968. (30¢ per copy)

Books to be purchased in class sets - 30 to 35 copies

F. Seth Shingleton, and John Shingler, Africa in Perspective, New York: Hayden Book Company, 1967.

Books to be purchased in sets of 5 copies

Elizabeth A. Baker and G. Derwood Baker, The Story of Indonesia, Wichita, Kansas: McCormick-Mathers Publishing Co., 1965. (75¢ per copy)

Seymour Fersh, The Story of India, Wichita, Kansas: McCormick-Mathers, 1965.

Datus C. Smith, The Land and People of Indonesia, (Portraits of the Nation Series) New York: J. B. Lippincott Co., 1963.

Felix Sutton, The Illustrated Book About Africa, New York: Grosset and Dunlap, 1959.

Books recommended for teacher and individual student research - 1 copy for library

Sonia Bleeker, The Masai, New York: William Morrow & Co., 1963. (for slow learners)

John F. Cady, Mr. Gran Hill, Southeast Asia, verses Historical Development, New York, c-1964.

G. A. Chatfield, Indonesia, (The Cellar Book Shop, 18090 Wyoming Street, Detroit, Michigan. ($1.75 per copy)

Nirad C. Chaudhuri, The Continent of Circe, New York: Oxford University Press, 1966.

Robert I. Crane, ed., Southern Asia, Durham, N. C.: Duke University Press, 1968.

H. G. Creel, Chinese Thought, (From Confucius to Mao-Tse Tung), 501 Madison Avenue, New York, New American Library, 1964.

Michael Crowder, The Story of Nigeria, London: Faber & Faber, 1962.

Ainslie T. Embree, editor, Asia, A Guide to Paperbacks, The Asia Society, 1968. 112 East 64th Street, New York, New York 10021.

Walker A. Fairservis, Jr., The Origins of Oriental Civilization, New York, New American Library, 1963.

John King Fairbank, The United States and China, New York, Viking Press, 1964.

Joseph Gaer, The Adventures of Rama, Boston, Little Brown & Co., 1954.

Emily Hahn, The First Book of India, New York: Franklin Watts, Inc., 1955. (For slow learners.)

Ellen J. Hammer, The Struggle for Indo-China, Stanford, California, Stanford University Press, 1954.

Harold R. Isaacs, American Views of China and India, Amayes of Asia, New York, Capricorn Books, 1962.

Leonard S. Kenworthy, Profile of Kenya, Garden City, N. Y.: Doubleday & Co., Inc., 1963. (For slow learners.)

Helen Ketchen, ed., A Handbook of African Affairs, New York: Praeger, 1964.

Marsh and Kingsnorth, An Introduction to the History of East Africa, Cambridge, England: Cambridge University Press, 1965.

Ping-chia Kuo, China, London, Oxford University Press, 1963. (The Modern World Series)

Kenneth Scott Latourette, A Short History of the Far East, New York: Macmillan Co., 1967. (Seventh Printing, Fourth Edition)

Emil Lengyel, The Subcontinent of India, A Scholastic World Affairs Multi-Text. (Scholastic Affairs)

Dun J. Li, The Ageless Chinese, A History, New York, Charles Scribners Sons, 1965.

Kamala Marleandaya, Nectar in a Sieve, New York, New American Library, 1961. (Signet Book, Novel)

Helen G. Matthew, Asia in the Modern World, Newbor Book, 1963. (75¢)

Jeanne S. Minty, Indonesia: A Profile, Princeton, New Jersey: Van Nostrand. ($2.75 per copy)

Bradford Smith, Portrait of India, Philadelphia: J. B. Lippincott Co., 1962.

Richard Storry, Japan, Oxford University Press, 1964. (The Modern World Series)

Hugh Timber, South Asia, A Short History, New York, Frederick A. Praegu, Publisher, 1966.

Lao Tzu, The Way of Life, Wisdom of Ancient China, New York, New American Library, 1962.

Paul Thomas Welty, Man's Cultural Heritage, New York: J. B. Lippincott Co., 1969.

Thomas Welty, The Asians, Their Heritage and Their Destiny, Philadelphia: J. B. Lippincott Co., 1966.

Taya Yenkin, India, Oxford University Press, 1964. (The Modern World Series)

Taya Yenkin, The Story of Ghandi, New York, Criterion Books, 1966.

Free

K. A. Busia, The African Consciousness, American-African Affairs Association, 550 Fifth Avenue, New York, New York 10036.

Books recommended for teacher and individual student research - 1 copy for library

Louis Fischer, The Story of Indonesia, New York: Harper and Brothers, 1959.

Bruce Grant, Indonesia, New York: Cambridge University Press, 1964.

Benjamin Higgins, Indonesia: The Crisis of the Millstones, D. Van Nostrand Publishing Co., Princeton, New Jersey, 1963.

G. William Skinner, The Nature of Loyalties in Rural Indonesia, Local, Ethnic, and National Loyalties in Village Indonesia, New Haven: Yale University Press, 1959.

Background Notes

Superintendent of Documents, U. S. Government Printing Office, Washington, D. C. 20402. (5¢ per copy)

India (pub. #7847)
Indonesia (pub. #7786)
Kenya (pub. #8024)
Nigeria (pub. #7953)

Embassies - for further information

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Embassy of India
2107 Massachusetts Ave., N. W.
Washington, D. C. 20008

Nigeria — Office of Press and
Cultural Counselor
Embassy of Nigeria
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Washington, D. C. 20008